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GROUP THERAPY FOR EMOTIONAL RE-EDUCATION

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FOR over nineteen years the Boston Dispensary has carried on a significant program of group therapy for psychoneurotic patients. Originally known as The Thought Control Class, the work is now carried on under the name of The Classes in Applied Psychology. This program has the distinction of being the original attempt at group treatment for psychoneurosis and of being the only work of its kind which has such a long record of uninterrupted, effective service. In June, 1949, the morning class met for its 905th consecutive weekly meeting, and the evening class for its 367th. Over 7,000 patients have been referred to the classes from the Boston Dispensary clinics and from private physicians with a diagnosis of functional rather than organic disorder.

It was a physician, Dr. Joseph H. Pratt, who founded the work in 1930 and who is still the guiding spirit of the program. Since the beginning of 1947 the active leadership has been in the hands of two psychiatrically oriented clergymen, Professor Paul E. Johnson, and the writer, both of whom are members of the faculty of Boston University School of Theology. The Rev. Winfred Rhoades was Dr. Pratt's associate in these classes for ten years until his retirement in 1946. Dr. Rose Hilferding, a medical psychologist, became associated with the work in 1941 and continues to do initial interviewing and to provide medical supervision. Dr. Hilferding screens new patients for the classes and carries on an extensive program of counseling with class members.

The leadership of clergymen in this work is a reflection of the growing interest in the relationship between religion and health and of the increasing awareness of the opportunity for therapeutic work in church groups. Moreover, it is not surprising that Dr. Pratt interested ministers in this program, for from the beginning he has insisted on the value of an emphasis which is inspirational as well as educative. The amazing success of the classes over the years cannot be explained merely by the gaining of a new understanding through the imparting of factual information. It is rather the result of a group reassurance that has awakened a hope of recovery in new patients and of the faith of the members in the classes, their methods, and their directors. The technique developed early by Dr. Pratt of creating a friendly and optimistic atmosphere, using a roll call, having progress reports, doing relaxing exercises in unison, and having informal lectures supplemented by personal testimonies has been continued with very little change. One recent development, however, has been the introduction of more discussion during the lecture period to provide for larger class participation. Some of the techniques used in the classes are similar to group practices employed in church activities.[1] Indeed, Dr. Pratt has acknowledged his indebtedness to the Class Meeting of John Wesley for some of his organizational plan.[2] The Christian Church has been carrying on therapy of a sort in groups for many centuries but without making full use of the group dynamics.[3] The classes at the Boston Dispensary help to make clear how groups can be used for really effective therapeutic work.

The success of the Classes in Applied Psychology is best illustrated by testimonies given recently by class members. A large, healthy appearing man, in his early thirties, offered the following testimony after attending about fourteen sessions. It made a deep impression on the class.

> The first time I came here I asked myself, "How is that man going to help me?" But I decided that since I had been everywhere else I would give it a chance, so I came back. I'm glad I did.
>
> I never knew there was any connection between the mind and attitudes and the physical body. When I came here, I had been going to doctors for years — eighteen different ones. I had a back condition that bothered me, a sort of arthritis. I was afraid I would be crippled for life like a relative I have is. They tried everything. I've been in a plaster cast for months. For over a year I wore a steel brace. But nothing helped. I was terribly discouraged. Then I came here.
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> If I had just known then what I know now as a result of this class I would have been saved all that depression. I'm not all well yet, but the tensions in the back have gone completely and my general condition has

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[1] Cf. Paul E. Johnson, "Religious Psychology and Health," *Mental Hygiene*, Vol. XXXI (October, 1947), p. 563.

[2] Joseph H. Pratt, "The Principles of Class Treatment and Their Application to Various Chronic Diseases," *Hospital Social Service*, Vol. VI (1922), p. 401.

[3] Cf. Robert C. Leslie, "Group Therapy as a Method of Church Work," (unpublished Doctor's dissertation, Boston University, Boston, 1948), pp. 46–122.

much improved. I am very grateful for the help that I have received from the class. I have the confidence that through the help of the class I shall some day feel perfect.

A busy, young mother, who lives in a noisy housing project, listed her symptoms as: "exhaustion, pain, rapid heart, difficulty in breathing, extreme difficulty thinking, etc." Two of her progress reports indicate her attitude toward the class.

May 26, 1947. (Her 19th session) In spite of the fact that we had 3 windows broken by rocks in the baby's room and a drunken man molesting my daughter I felt good all week. A few months ago this would have tied me in knots.

June 9, 1947. Very difficult week but I only feel tired from it, no lasting tension. This clinic is like church to me.

In response to a questionnaire study conducted by the writer in November, 1947, she wrote:

I really think I was dying last year. I was losing weight and so tired I could not work. Any noise hurt so that I was in actual agony. I could not breathe and had such poor circulation that my arms and legs went to "sleep."

After the first week of clinic my breathing improved suddenly as though an iron band had been removed.

Nearly all the environmental conditions which caused my condition are the same, yet I *know* I will never be so sick again and for this knowledge and its consequences of good health I can never thank this clinic enough.

This same woman illustrated the change that the class has brought to her life by two drawings portraying herself before and after attendance at the class. Such work is encouraged since it provides an outlet for artistic interests, gives some recognition to the artist, and provides a medium through which further expressions are given of the value of the classes. The poster stresses the initiative that each member needs to take in the words printed at the top: "It's your move!" and then points to the help that the class can give in the words at the bottom: "We'll help you to move in the right direction."

A thirty-one year old working girl wrote a comment on her questionnaire which illustrates another reaction to the class.

Aside from the mental and physical benefits I received (in overcoming nervous tension, inability to sleep, and depression), I gained a great deal of insight into meeting different problems that arise, and have found the solution of them in many phases of the lectures I heard last year.

For example, though I have been feeling fine right along, this past fall I have noticed that I have been disinterested in my work and in a state of disgust at times. I happened to remember Professor Johnson's lecture on growth being necessary for happiness. I realized that I was just standing

still in my work, and was beginning to lose my self-respect. So, I acted on the strength of that, and succeeded in obtaining another position which offers more challenge to learn and the undertaking of new procedures plus a considerable salary boost.

I feel that what I have acquired in your classes plus my faith in them has made it possible for me to make the most out of my life. I feel very indebted to you.

At the conclusion of the class session many of the members linger to talk with each other or with the class leader. It is obvious that many greatly enjoy the class sessions. One young woman, whose symptoms have not yet disappeared, nevertheless finds real stimulus in the class. She writes: "I am just always looking forward to every minute of it." A young man who has made remarkable progress writes: "My only wish is that the class lasted for two hours instead of one." The general attitude of the members is summed up well by a thirty-two year old woman who notes that she has been greatly helped and writes: "I think it is a wonderful idea that we can get together to help each other. Thanks to every one."

This idea of mutual aid, of working together in a common cause, plays a large role in developing appreciation for the group and in increasing courage. Gregarious impulses, too, are satisfied to some degree in the class. The members feel a common bond in suffering and quickly feel that they really belong in the group. Moreover, as a part of the group, the newcomers rapidly catch the confidence that fellow-sufferers have in the leader. A part of the success of the group depends on a warm relationship existing between members and leader. There must be some degree of transference between the leader and the member in order to achieve therapeutic results, and the group stimulates this relationship. On the other hand, the transference is spread out to other members and to the group as a whole, so that the disadvantage of an unwholesome dependence on the leader is avoided. A spirit of friendly rivalry develops as the members compete with each other in gaining the approval of the leader and the plaudits of the group for maximum improvement.

For those who desire more personal help, there are advanced psychology students from Boston University School of Theology who make themselves available for interviews. Generally the members take advantage of the invitation to approach these psychological counselors of their own accord; however, if no one takes the initiative, the director approaches individuals who are not making satisfactory progress and introduces them to the assistants. Professor Johnson describes the interviewing in these words:

They . . . interview patients to provide catharsis or release of crippling repressions and emotional tension, to help them to understand the place of guilt, hostility, fear, and isolation in their illnesses, to find ways of sharing their sorrows and desires, to take positive steps to resolve conflicts, to re-

educate emotional attitudes, and to work out a wholesome pattern of healthful living and responsible service to others.[4]

Dr. Hilferding and the class directors deal with members who need particular help. One of the students, the Rev. Emerson Schwenk, made a study of the classes in November, 1948, which indicated clearly that class members made better progress when both class sessions and personal conferences were available.

The use of theological students to assist in counseling was inaugurated by Dr. Pratt at the suggestion of Professor Johnson and has now become an integral part of the program. Several students are associated with both morning and evening groups each semester and make a worthwhile contribution to the class at the same time that they are developing greater skill as counselors. The student program was further expanded in 1949 with the introduction of a weekly seminar presided over by Dr. Jackson M. Thomas, professor of psychiatry at Tufts Medical School and chief of the psychiatric service at the New England Medical Center. Dr. Thomas helps the students to analyze their written verbatim interview reports and aids them in gaining a deeper understanding of the patients' problems.

Several statistical studies of the work of the classes have been made. A detailed study was made in 1938 by Dr. Herbert I. Harris, who was assisting Dr. Pratt by taking reponsibility for one of the classes. His study showed that 52 per cent of the new patients indicated a distinct improvement and that 65 per cent of all patients reported having been helped.[5] Dr. Alfred Hauptmann, a psychiatrist at the Boston Dispensary, writing in 1943 asserted that 90 per cent of the psychoneurotics who seek help can be treated successfully by the method employed by Dr. Pratt.[6] A study made by the writer in 1948 indicated that over a six months period 67 per cent of the new members who attended at least five sessions of the classes were helped significantly and that 75 per cent of the group composed of old and new members reported being helped.[7] This latter study attempted to discover what aspect of the program was of the greatest help to the patients, and although it was difficult for the individual persons to state clearly what had helped them most, it was quite evident that it was the class situation, the friendly atmosphere, the interpersonal associations, and the group techniques that were instrumental in leading to improvement of three-quarters of the members. This high percentage of improvement is clear indication of the value of the group approach for the treatment of psychoneurosis and other functional disorders.

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[4] Johnson, "Clinical Education of the Pastor," *Christian Education*, Vol. XXX (March 1947), p. 106.

[5] Herbert I. Harris, "Efficient Psychotherapy for the Large Out-Patient Clinic," *The New England Journal of Medicine*, Vol. CCXXI (July 6, 1939), p. 4.

[6] Alfred Hauptmann, "Group Therapy for Psychoneuroses," *Diseases of the Nervous System*, Vol. IV (January, 1943), p. 23.

[7] Leslie, *op. cit.*, p. 217.

THE MENOPAUSE: A PATTERN REPEATS

INA MAY GREER

MRS. BURROWS is being difficult. She has quarreled with her best friend, whom she has known for thirty-five years. She feels her husband doesn't understand her and accuses him of looking at other women. She nags her children and is making life impossible for her eldest son and his wife. Always an impeccable housekeeper, she is now made frantic by insignificant disorder. She has her club in an uproar because of her carping interference and attempts to reign. Her friends look at each other and say, "Well, you know, she's reached that age."

Mrs. Burrows is forty-seven, and she has reached the menopause. What is happening to her? Little that hasn't happened before, in one way or another, but it is happening for the last time, in an aging body, and to a person who is conscious of what it means.

The Physiological Process

In the last few days before a baby girl is born, her vagina, uterus, and mammary glands grow very rapidly — surprisingly so. Many an experienced nurse or practised grandmother knows that in the first few days after her birth a little girl may bleed a bit from her vagina or her breasts may secrete. This infantile "menstruation" and "lactation" are soon over, and the matter is of so little importance that nothing may be said of it; it is just part of the behavior of new babies. Much less well-known is the fact that there may be "regression," that is, shrinking, of these tissues rather than the expected continuous growth or even maintenance of the same size. When the little girl is a year old, her uterus is smaller than it was when she was born. When she is three and a half or five, her ovaries are much tinier than they were when she was a baby.

When the girl reaches puberty, her pituitary becomes more active, the thymus (a little gland nestling under her collar bone) disappears, and her ovaries begin to fulfil their function. One of the results of this activity is the formation of estrogens, the typical feminine hormones. These are excreted in her urine. Her ovaries, uterus, vagina, and breasts begin to grow. The little girl lengthens out, the fat layer underneath her skin is redistributed so that she loses her squareness and blockiness and begins to look like a woman. Most likely, she has some sore-

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ness in her breasts and perhaps even some secretion. In a few months she begins to menstruate; that is, she follows a definite pattern of growth — secretion, expulsion, shrinking — the exterior, visible sign of which is bleeding.

Then when an ovum develops, the cells of the follicle in which it forms mass around it and serve, so to speak, as a bucket brigade to transmit food from the blood stream to the developing egg. Fluid collects in the follicle until the latter resembles a blister. This contains the ovarian follicular hormone, estrin, which in turn is taken up into the blood stream. As the ovum ripens, theelin, another of the estrogens, is formed. It acts as a growth hormone for the cells of the vagina, the uterus, and the mammary glands, and stimulates sex drive. The breasts may become sore and slightly enlarged.

After the ovum is expelled from the follicle, corpus luteum, a yellow mass, is formed in the ovary from the ruptured follicle and produces progesterone, the hormone which changes the wall of the uterus to make implantation possible if pregnancy occurs. If the ovum is fertilized, the corpus luteum continues to grow for several months. Toward the end of pregnancy, the anterior pituitary once more becomes mobilized and again enters the picture. Its action brings about the production of prolactin, the milk-producing hormone, and again the breasts secrete. After the child is born, the uterus shrinks back to its own size. When the baby is weaned, the milk-producing cells of the mother's breasts again shrink and almost completely disappear.

If there is no pregancy, the increased growth and readiness for action in the lining of the uterus are useless, the stored food is not needed, and the woman menstruates. A few at a time, the vessels on the inner wall of her uterus open, spurt, and close up again; others in turn open, spurt, and close, and still others. After a few days, this activity ceases, and the whole menstrual cycle begins anew.

There is, then, throughout most of her adult life, recurrent growth and shrinking, periods of activity and inactivity in a woman's breasts, uterus, and ovaries.

At the menopause, the ovaries cease to produce cells. The lining of the uterus no longer grows and proliferates to the point that, unless there is pregnancy, menstruation will occur. Once more there are changes in the way the pituitary acts, or doesn't act. Again the ovaries, uterus, vagina, and breasts begin to shrink and continue to do so over a period of years. These "involutions," as they are called, may also be seen in young women who have had their ovaries removed by operation.

The Emotional Pattern

So much for the physiology: what about the emotion? There are four great steps in life, all of them accompanied by a feeling of insecurity (or behavior which suggests that it is present) and by inner upheaval and

physiological change. One is the step from infancy to childhood, another the step from childhood to puberty, a third the step from puberty to maturity, and the fourth the step from maturity to ripeness.

Faced with a threat from without or insecurity arising from physiological changes going on within us, we tend to cling to fixed attitudes and known patterns of behavior. Any parent knows the mutiny that can come in the nursery if the oatmeal appears in a different bowl, the giggling scorn of a child who has just learned toilet habits at the mishap of another, the turmoil brought about in a baby recently weaned who catches sight of another at the breast—there is perhaps nothing so conservative in the world as a baby!

Everything conspires to tell the woman in the menopause that one part of her life is over, and she clings to the known, the long-established beliefs and practices. The person she really is shines forth and her traits are intensified. The character she has been developing for forty or fifty years becomes crystalized. The miser becomes more miserly; the strict, punctilious woman intolerably more stern; the severe judge harsh. Mrs. Burrows had always been a perfectionist, something of a fault-finder, inclined to run things; now her friends are finding her intolerable.

Usually the woman entering the menopause feels an increased interest in what is happening in her body. Since we live in a culture which provides few patterns for gracious maturity but instead places tremendous rewards on youth and change and the capacity for change, she may seek to appear young. She may turn to cosmetics, juvenile clothes, undignified behavior and feel that she has succeeded in creating an impression that she is much younger than her years. Unfortunately, despite the old adage, her mirror does *not* tell her the truth, since she interprets its image from the rosy haze of her dream, and her friends do not dare suggest that she is fooling no one but herself.

She may brag of her virtues, wonder if her husband is worthy of her, feel that somehow she has missed a great romance, of which she above all women is capable, and look about for a lover. She may act out her desires or merely daydream. If she has saved her husband's letters, she is likely to reread them. She may fall in love with a man younger than herself. She may feel that all men are unduly interested in her. Love is as important and, in a sense, as luring to her as when she was about fourteen.

Usually she feels an intensification of the desire to create. There may be a new pregnancy, and all her friends smile over this late child which has come to her and which she feels the most perfect, the most gifted, the dearest of all her children. She may begin trying to write, or take up pottery, or learn to paint, or, if she has dropped her music for years, find herself returning to it. She wants to *make* something.

She may find her relations with women changed. A new woman

friend may come into her life who seems to her the most stimulating person she has ever met; or she may quarrel with her oldest friend, her confidante for thirty years. When she was an adolescent, she was prone to crushes, to fights with her best pal. Again, she may not be able to take her friends casually. She may retreat, as she did as a girl, into proud aloofness and know only disapprobation and contempt for those about her. Or, she may seek an external outlet. When she was a girl, she turned to sports, or to poetry; now she may turn to a hobby, an increased interest in philosophy, or religion, or a "cause."

Involuntary Blushing

When she was in her teens she found herself blushing easily, bursting into wild tears with little or no provocation, flouncing out of the room in a quick temper; now she cries over trivialities, fights with her family, complains of hot flashes.

And just what is a hot flash, anyway? When one blushes, the little blood vessels open and become distended with blood, and the face and neck grow red and warm. Usually this happens because one is embarrassed and we remember the embarrassment and forget, or ignore, the sensation. Most of us are totally unaware that any emotion brings on a chemical change in the body, slight, usually of short duration, but nevertheless still there. Under the impact of the new chemical and glandular changes going on within the woman's body, these things are now occurring without the emotion or the embarrassing situation, and she is aware only of the physical sensation, which she never paid any attention to before. Not knowing what they really mean, and having heard of hot flashes all her life as one of the major trials of women and as an inescapable sign that something is happening within her body and that she is growing old — she seizes upon the experience with fear and blows it up into a symptom of great importance.

Sexual Desire

When she was a girl, she knew increased sexual excitement, a heightened readiness for experience, and a more or less vigorous struggle against the two — almost certainly some conflict about them. The climacterium (that is, the menopause and the physical changes which follow it) may be ushered in by increased sexual desire; there is usually an increased drive from the end of the menopause until the general physical changes — the shrinking and the aging — are far advanced. The woman may not have expected this; somehow she feels it is all wrong; old people don't act this way. Her husband may be dead, or busy, or not too well himself, and she may be forced back on an earlier, more immature form of gratification. And this fact only adds to her troubles! She is ashamed of the habit, struggles against it, doesn't dare

tell anyone, and has no way of finding out that most of her friends in her age group are facing the same problem.

She may look upon the physical changes as heralding death; life then becomes pale and uninteresting to her; she retreats within herself and is concerned only with herself and her physical sensations. As a reaction against this, she may start out on a quest for social approval. Her egoistic (that is, her self-centered) outlook may make her unsympathetic, querulous, fault-finding, easily offended, given to quick slights, hoarding petty grievances, full of self-pity, and eager for a scapegoat, someone to blame.

The actual menopause may come quickly and soon be over; the physical changes—the shrinking of the uterus, the vagina, the breasts —go on for years. Usually the woman is surprised at how well she gets along and frequently one boasts, "You know, I didn't have a bit of trouble. I missed one period, and had another, and that was the end." A woman said to me the other day, "*Nothing* to it. I don't see what they are all fussing about." She didn't realize that she had just behaved normally and had not been frightened all her life by a lot of old wives' tales.

A few years ago a study was made of 1187 women who had gone through the menopause. The youngest of them was twenty, the oldest sixty; 65 per cent of them were between forty-five and fifty-five when their periods ceased. Only 15 per cent could report any difficulty.

Summary

In essence, the menopause is nature's safeguard for an aging body, a pruning for further growth. The woman has paid her debt to the race and now it is time that the duty of acting as a carrier of life be handed on to someone of stronger heart and younger muscles. Her job now is to fulfil her second obligation to mankind, to perfect herself as an individual and to transmit the wisdom of her culture. The new task is not easy. It demands all she has to give, but pays her in rich rewards.

THE FUNDAMENTAL ERROR

THURMAN B. RICE, M.D.

We who profess to believe that God is all wise and that He is good have commonly taken an attitude toward sex — which surely is the work of God — that seems to indicate that it is evil, vulgar, carnal, sensual and vile. In the minds of many church people, sex interest and passion constitute "original sin" through which we have all come into life and into eternal damnation, unless saved by the blood and sacrifice of one who was Himself the product of a miraculous conception.

It would appear that God didn't know what He was doing when He made men and women as they are, or possibly that He used very poor taste in making them that way. We have apologized for the Creator. We have acted as if He were a bit vulgar in His method of inducing the birth of an immortal being. That surely must be blasphemy! We have been too good for the process that brought us into existence. We have turned up our noses at what seems to me to be the pet project of the Creator Himself.

There are three great purposes for and of sex in the lives of men and women. First, there is the procreation of the species. Man — only a little lower than the angels — must reproduce on a high level; otherwise God must wait other eons of time to see the glories of his top exhibit. A second purpose is the fulfillment of a universal need in all of us to love a member of the opposite sex and our own children and, in these other people, complete our own lives. This is a good, a constructive influence; it is precious above everything in life. Finally, sex is a means by which we may have strong homes so that our children will be safe in the love of their parents, who in turn are safe in the love of each other and in the love of God. It is our first duty to God, to our country, our culture, our civilization, and our race to beget good children and to bring them up in the way they should go. It is a *sacred* duty — and such is the goodness of God — it is our most blessed privilege.

We are as we are because God — or nature — made us as we are. Presumably we could have been made like a wigelia bush, or like a fish spreading our spawn and milt on the floor of a lake. He didn't make us so! It was He who first carved the human form divine! It was He who made women soft and desirable and men strong and virile. It was

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An address given at the Conference on Protestant Strategy in Sex Education held in New York, January 14, 1949.

He who made men and women as they are and it was He who saw that His work was good. He wanted us to be as we are — to enjoy the legitimate pleasures of love and sex to the end that we might be better men and women. Never is man so like God as when he is in the reproductive act — making man in His own image!

We have been guilty of a very serious offense when we have taught our children that sex is vulgar and nasty. We would have done far better to have taught them that it is holy and good. We have taught our children that sex, the work of God, is trash and they have treated it as trash. What is wrong with their response then? If we had taught them that it is precious, they would have taken better care of such a good thing. We have told them untruths about their origin, and then when they have told us untruths about their behavior, we have been surprised and hurt.

Will you condemn me if I say that not only was the birth of Jesus miraculous but *every* birth is miraculous? Every conception, it seems to me, is "immaculate" when husband and wife in an ecstasy of mutual love bring together sperm and egg designed by God Himself for exactly such a purpose. Not only does sexual intercourse bring into existence new lives, but it regenerates the attitudes of mind and heart which will help to make the fruit of pregnancy safe in this very dangerous, modern world. The act that gave us a Lincoln, a Pasteur, a Mozart needs no apology. It is the most important *fact* in a practical world. If it is also lovely, inspiring and satisfying, if it is sweet and precious, it is surely the ultimate proof that God in His wisdom loves us His children.

We must begin now at long last to seek and to teach the truth concerning sex — and the truth shall make us free. By example and by precept we must teach and love the truth in these matters pertaining to the most precious thing in the world. Are the young people ready for such a program? Yes. Are the older ones, the teachers, the preachers, the parents, ready? I am afraid not, but they are beginning to see the light. They are frightened by recent evidences of social degeneration and want somebody to do something about the many family troubles of today. There is one best way to overcome evil — with *good;* to overthrow ignorance — with truth; to drive out the darkness — with light!

What are the current trends in sex education? They are beginning to emerge somewhat as follows:

1. To teach the truth as best we can understand it — without shame, without fear, without apology.
2. To seek to keep clean the stream of life both at its source and along its banks.
3. To worship God as He is revealed in Holy Writ, in art, literature, science, philosophy, and in the lives of good men and women — rich, warm, passionate men and women.

4. To thank God that He has made men and women with beautiful, wholesome bodies, with passions, emotions, and feelings — as well as with intellects and erring souls.
5. To laugh and sing with our mates and our children; to rejoice and make merry in the good life; to keep young in our hearts.
6. To dignify the status of man by struggling ever upward, serene in the faith that whatever path we may take up the mountain, we shall — if we climb long enough — meet at the top, at the feet of God the Father.
7. To tell the story of life and love with pride, with enthusiasm, and with reverence to Him who doeth all things well.
8. To insist that sex is simply a *part* of all well-poised and well-oriented human life; that it is not a thing apart but is the very core of life from which radiate our capacities for good, and — being misunderstood or abused — our capacities for evil, for frustration, and for bitter disappointment.
9. Admitting the worth-whileness of sex education and the need for such instruction, we are now at the place where we must begin to instruct in utter honesty and good faith. We must first learn ourselves and then teach the plain biological, psychological, sociological, ethical, and religious facts concerning the good life.
10. And finally we must have faith in the young people, in ourselves and in the truth.

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EDITORIALS

A Christian View of Homosexuality

The question of homosexuality must be seen first in relationship to the purposes of sex in general within human life, and not as something isolated. The Bible, both Old and New Testaments, and the history of nearly all segments of the Christian Church seem to indicate that all four purposes (propagation, completion, mutuality, enjoyment) need to be present if the God-intended purposes of sex are to be carried out on a distinctively human level.

Throughout the history of the Christian Church, homosexuality has been universally condemned, the reason given (for example, by Thomas Aquinas) being that the possibility of propagation was ruled out. This attitude has also been true for masturbation. Yet obviously the attitude of people throughout western history toward homosexual practice and masturbation has been very different. It is, of course, the Hebrew and Old Testament heritage of Christianity, rather than its Greek ancestry, which has set it so firmly against homosexual practice. Seen as a whole, one can see no approval or permissiveness of any kind in the Bible for homosexual practice.

Other factors than the foregoing, however, must be considered in trying to get at the Christian attitude on this problem. The nature of Christian truth is spiritual, and the churches have revised their views many times on questions which belonged in the realm of fact rather than of spirit. We found it was not spiritually significant whether the earth was the physical center of the universe or not, or whether man developed by an evolutionary process or not, or whether much of man's psychic life is hidden from consciousness or not. Thus the question of the real origin and nature of homosexuality has a very considerable bearing upon the Christian attitude toward it and cannot be considered irrelevant to that attitude.

Some people have pointed out that homosexuality seems not to be a matter of choice, but rather a "natural predilection." It is certainly not a matter of arbitrary choice in the sense that an individual decides he will be homosexual rather than heterosexual. All known scientific work, however, suggests that only an infinitesimal amount of homosexuality is biologically predetermined at the time of an individual's birth, and that the overwhelming majority of it is produced by life situation conditions after the birth of the individual. If one means by "natural" hereditary, then science disproves the premise. If, on the other hand, one refers, instead, to the fact that the individual finds himself developing with homosexual predilections, and by an act of will cannot change himself, then the premise is correct.

We do know that a homosexual with a genuine desire to change his condition, and who is able and willing to go through the necessary and painful process of psychotherapy to do so, can in most instances achieve his goal. This process involves going through, reworking, the very life situation conditions which were responsible for the development of his tendency, but for which he himself was not in general responsible. The process is painful; but we have increasing evidence that it can be done. Many homosexuals who were once convinced that their condition was of hereditary origin have found out in their own experience not only that this was not so, but that they could become heterosexual.

Thus the weight of science suggests that homosexuality is usually a condition which has been brought about by the life conditions of the individual, not by his heredity; and that therefore it is susceptible of change by other life conditions, or better, by something which reviews and alters attitudes on those producing life conditions. It is of course not the job of science to call it good or bad. But by indicating where it usually comes from and showing that it is changeable, it places before society material whereby the meaning can be judged.

The general attitude of our society as a whole toward homosexuality seems to be describable this way: (1) say and think about it as little as possible; (2) when it emerges in the open, punish the people. That is, there is first an ostrich-like attitude, followed by vindictiveness. Both of these are unsatisfactory attitudes, for they ignore what science has taught us, and are plainly not Christian.

The Christian attitude, in the light of the scientific findings, and in so far as it has not been corrupted by the general attitude, would seem to begin with the statement of the basic purposes of sex in human life. But it would then go on to say that these are, in a sense, goals to be achieved — and their absence from the life of the individual is an indication to do whatever is necessary to help him achieve them, not just an excuse to condemn him. If we believe sex has the purposes which Christianity asserts, then the homosexual person needs help — not condemnation on the one hand, nor whitewashing on the other. We say to him: "We know you are not basically responsible for the emergence

of your condition. But now that you have become a man, you need special help to enable you to put away such things. For that we turn to science as well as to religion. You are, from the Christian point of view, a sick man. Do not try to rationalize your condition, or defend it, any more than you would if you were a typhoid carrier — not necessarily bearing pain yourself but a carrier of it to other people, breaking the fabric of our social interaction. Get help on your problem, instead of wasting your energy denying it is a problem. If you do so, you will find new help to yourself, and new energy within in coming closer to keeping the purposes of God central in your life. You may naturally feel bitter about those who have been only vindictive to you; they project from their own experience, and their attitude has no shade of sanction in Christianity. But the absence of bitterness does not imply condonation. Not condemning does not mean approving. You have a problem; try to solve it. Real help is possible."

Since much of our factual knowledge of homosexuality has come out of modern scientific study and was not available in earlier times, it is understandable that the earlier theologians considered this problem only in terms of acts, and not also in terms of inner disposition, tendency and attitude. Most of them failed to realize that homosexual acts were merely inevitable expressions of the inner attitude or personality which had been developed; they tended to believe the acts could be restrained, and that would handle the matter. Today we believe it is not enough merely to restrain oneself from homosexual acts; the root or core of the problem is not the acts but the attitude. It may take great spiritual courage to be a homosexual yet refrain from such activity; but still, this does not reach the root of the problem. It takes vastly more spiritual courage to delve into one's life and disclose and come to terms with those factors which produced the warped attitude.

It is our hope that the attitude of the Christian Church toward homosexuals will become, in practice as we believe it is in theory, more therapeutic and less condemnatory. At the same time, we believe homosexuality to be, from the point of view of the Christian society, an evil — not produced by those who have it, but by warped conditions of rearing. We want not to condemn, not to condone, but to help provide change and reorientation.

Our Contributors

The Rev. Dr. Leslie ("Group Therapy . . .") is not only a member of the faculty of Boston University School of Theology but also serves as Protestant Chaplain at both the Boston Psychopathic and the Boston State Hospitals where he conducts courses in clinical pastoral training.

Miss Greer ("The Menopause . . .") has contributed to this *Journal* before, and we are assured of more material in the near future. She is a research associate in psychiatry and participates each summer in the

clinical pastoral training program at the Massachusetts General Hospital in Boston.

Dr. Rice ("The Fundamental Error") is associated with the School of Public Health at Indiana University. He has long been interested in sound sex education and the importance of religion in building a healthy society.

We are indebted to these people and proudly share their contributions with our expanding family of subscribers.

CORRESPONDENCE

To the Editors:

Reading the Spring number of your *Journal*, I was struck by the two leading articles: "Client-Centered Psychotherapy and Christian Doctrine" by Dean Higgins, and "Psychiatric Practice and Christian Dogma" by Morton Smith. Mr. Smith's essay shows what can happen to the pastoral problems of the individual when an institution-centered type of counseling is allowed to submerge the needs of that individual.

On the other hand, one can get much encouragement from the client-centered approach of Dean Higgins whose undergirding philosophy seems, to this reader, to come much closer to Christ's message of good news for the sinner. Higgins' article is noteworthy not only for the perceptive analysis of and comparison between Christian dogma and client-centered counseling, but also for the implicit refutation of much that Smith says.

Smith's analysis of Christianity is his basic weakness, and one would like to examine more closely his conceptions of what makes up Christ's body, the Church. For in his discussion of the sacraments, *the* means of grace administered by the Church, he reveals a rather narrow idea about those who make up its membership. He is perfectionist; he demands that only those who abide by certain moral precepts may receive the sacraments. My concept of the Christian sacraments is that they are given by God in Christ, are not man's creation, and are definite channels of grace to those who are always "on the way." When Christians have arrived at sainthood, or life eternal, these sacraments no longer have validity or efficacy. If one is perfect already, sacraments are meaningless. When perfection is reached, the sacraments are in a state of "technological unemployment."

In speaking of a pastoral case to illustrate his point, Smith says:

> "He (the client) must be told that homosexuality is a sin far more serious than fornication, and that unwillingness or inability to repent of it *automatically debars* the sinner from the *sacraments*." (Italics mine; p. 16)

This reveals Smith's perfectionist view of those worthy of sacraments.

But even more basic, and here one asks *the* question of Smith's theology,

what happens to God's prevenient grace? Does man pull himself up by his own bootstraps to become worthy of God? Paul says:

> "While we were yet helpless, at the right time Christ died for the ungodly." (Romans 5:6)

Man needs God's justifying grace which comes through the sacraments, and is even necessary after he becomes one of Christ's flock. Unfortunately, Smith seems to have confused man's efforts to reach God with God's act to redeem man. No more clearly does he reveal this confusion than in defining Christian good life:

> ". . . that life in which union with Christ is *achieved* and progressively *realized.* It has taught that *the realization of this union* requires the observation of a moral code." (Italics mine; p. 15)

Perhaps Smith is making an ironic, subtle criticism of Christianity, the Christianity of organizations and institutions, because the emphasis on the "good moral life" has been, and is, one of the themes of much of twentieth century liberal preaching and theology. But the message of Christ is not the good life of good works, but the power of salvation which reaches down and continuously imparts itself to us "while we are yet sinners."

Thank you for Higgins' presentation of client-centered therapy which seems to come much closer to giving a modern operational definition of Christ's love unto salvation.

EDWIN DE F. BENNETT

Episcopal Theological School
Cambridge, Massachusetts

To the Editors:

May I say how gratefully we in the Methodist Society for Medical and Pastoral Psychology appreciate your *Journal.* . . . It is from first to last an excellent publication. . . . We send you our fraternal greetings and wish we were as far advanced in the study of this field as you people are in America.

JOHN CROWLESMITH

Cambridge, England

BOOK REVIEWS

The Ego and the Mechanisms of Defence; Anna Freud; International Universities Press, New York. Reprinted 1948. 196 pp. $4.00.

As the author points out in the initial chapter of this excellent treatise on the defense mechanisms of the ego, for a long time even certain members of the psychiatric profession tended to consider psychoanalysis as concerned with the investigation of the id, so that any departure from this area was apt to be accounted a kind of professional apostasy. Certainly in the more unprofessional

circles, where information was journalistic and popular, the general opinion was held that psychoanalysis was largely a matter of dredging the bottom of the psychic sea. From the very beginning of its history, however, psychoanalysis was interested in the investigation of the id not merely as an end in itself but rather as a means of recovering the integrity and normal operation of the ego.

In some ways the id was the most cooperative of the psychic institutions in giving up its secrets. After all, its prime tendency was to rise into consciousness and make its demands upon the ego, so that the psychiatrist's abetting of it was much to its liking. Not so, however, with the ego. Here there were resistances, and a complex system of defence strategies, powerfully entrenched and stubbornly protected, even from observation. Dr. Freud lists these major mechanisms as regression, repression, reaction-formation, isolation, 'undoing', turning against self and reversal, sublimation or displacement. How these mechanisms are employed against the power of the id within or the threat of danger without, is carefully illustrated by case studies, and very interestingly followed in their preliminary stages of development in younger children.

There may be a question as to how valuable this book might be to the parish minister. It is obviously technical and assumes a background of psychoanalytic knowledge. It is not intended for the unintiated, but it is carefully written and to an earnest laborer will yield its truth.

There is one section of the book, however, which I believe would be of such value in the understanding of adolescence that the reading of the whole work could well be recommended. It would not be understood, however, apart from the remainder of the work. This section deals with "Defence Motivated by Fear of the Strength of the Instincts" and is accurately portrayed in the phenomena of puberty. The two chapters forming this section throw a great deal of light upon the extremes to which adolescents are subject, the first chapter dealing with the struggle of the id and ego, while the second explores instinctual anxiety. The wide fluctuations and ambivalences, sudden reversals, striking asceticism, intellectualization and abruptly changing identifications are well depicted and analyzed by the author. This is a very valuable and illuminating contribution for pastoral work with young people.

This small book will not lend itself to easy or casual reading, but its careful workmanship and accurate documentation in case histories are a reward to those who want to penetrate to deeper levels of understanding our human mystery.

SAMUEL H. MILLER

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Psychic Energy: Its Source and Goal: M. Esther Harding, M.D.; Bollingen Foundation, Washington, D. C., 1947. 497 pp. $4.50.

The very title of this book hints that the contents deal almost exclusively with the development of the individual psyche in relation to itself rather than in reaction to its environment. This emphasis on the individual within his own psychic entity is a valuable contribution to psychological research and human understanding.

Dr. Harding correlates her findings in regard to psychic energy and its expression in the patterns of psychic development with much biological and

anthropological data of evolutional history. She draws frequent parallels between our modern, consciously conceived analysis of the psyche and the unconscious use of psychological intuition in primitive religions, ancient mystical rites and beliefs, Christian symbols, folk-lore, and the practise of alchemy (which is considered the fore-runner not only of modern chemistry but of human behavior study as well). She maintains that present-day psychotherapeutic science, especially that of the Jungian school, is based, to a great extent intuitively, on the same attempt to broaden Consciousness in relation to the external world and to deepen it to include an increasing extent of the Unconscious realm.

Interweaving significant and fascinating discoveries from the various allied fields of inquiry into human nature, the book stimulates and excites the reader's imagination. Dr. Jung and Dr. Harding seem somehow to have penetrated into a secret, magical maze.

This, however, necessarily creates great difficulty in the communication of Dr. Harding's conceptions. This is the book's weakness, in the opinion of a reviewer whose training as an anlyst in the Freudian school perhaps prejudices and blocks her understanding of other schools of psychological thought. It is very difficult to trace a succinct plan of psychic maturation in Dr. Harding's book, in spite of the examples (all too few) which she cites, or to reconcile with the practical life of human emotions and behavior her concepts of psychic energy and the uses to which it can be put.

It would appear to this reviewer that "psychic energy" is a libidinal force which can to some extent be freed from the primitive depths of the Unconscious, from the conflicting archetypal opposites of the collective Unconscious and the conflicting opposites of the personal Unconscious. This freed energy can then be used by the Ego in its struggle on a more conscious level. The struggle is again centered on the pairs of opposites, such as want and greed, enmity and friendship, lust and love, self-respect and will to dominate. Here morality becomes an issue at stake. As the Ego wins this moral battle, psychic energy is again free for use in the development of the Self, an expression of the individual's greatest maturity, attained by few. The concern of the Ego with moral problems can be transformed into a concern of the Self with its own soul — this is a religious experience. An essential element in the maturation process is the belief that although psychic energy is continually freed, a modicum inevitably remains behind in the various stages of growth, as the human being retains the biological traces of his evolutional development.

Dr. Harding describes modern psychotherapy, in its most complete form, as a process of "individuation," in which the awareness of the external world is increased and digested and consciousness constantly deepened to include not only the superficial levels of material thrust back into the Unconscious in childhood, but also that repressed in the far distant stages of evolutional history, and, more importantly, to plumb the powerful urge to creativity which springs forth from unconscious depths.

Whether *Psychic Energy* can assist the pastoral counselor in his work is debatable. The book can stimulate his imagination, and strengthen his religious teachings by the realization that Christ stressed in reality-situations the sense of "individuation," recognizing the urgent need of each individual to broaden and deepen his Consciousness, to use his psychic energy as a gift from God.

IZETTE DE FOREST

Oedipus Myth and Complex: Patrick Mullahy: Hermitage Press. New York, 1948. 538 pp. $5.00.

The author attempts to combine an exposition of the Oedipus myth, a summary of the theories which have grown up around the "complex" of that name, and a fairly complete presentation of the basic assumptions of psychoanalytic theory. The result shows both the strengths and weaknesses of anthologies. Some interpretative summarizing was necessary, often illuminating but at times tantalizing; ripped from their context, many of the excerpts lose force, flavor, and convincingness; and the reader is often left with a feeling of incompletion. On the other hand, to have in one handy reference volume the Oedipus trilogy and some account of the basic theses of Freud, Adler, Jung, Rank, Horney, Fromm, and Sullivan is extraordinarily convenient, especially for those who are away from the larger or more specialized libraries. Perhaps one of the greatest contributions of the book lies in the fact that it makes available to the general reader some of the theories and formulations of Harry Stack Sullivan, that great pioneer and original thinker in the field of interpersonal relations. A fairly complete bibliography of the basic writings of each of the men quoted is given at the end, but perhaps the most valuable and suggestive portion of the book is Dr. Mullahy's brief but penetrating criticism and analysis of each of the theories presented, contained in Part II.

INA MAY GREER

•

Brief Psychotherapy: Bertrand S. Frohman, M.D.; Lea and Febiger, Philadelphia, 1948. 265 pp. $4.00.

The steadily increasing realization of the importance of psychogenic factors in much apparently "physical" symptomatology has thrown into even clearer focus what has always been one of the prime practical limitations of psychotherapy, namely, the great outlay of time and therefore of expense involved. It is not surprising, then, that there is today a search for less time-consuming and therefore more practical psychotherapeutic techniques than many of the older "classical" forms.

This "Handbook on the Causes, Dynamics and Treatment of the Neuroses" presents an excellent orientative summary of the premise of this "brief psychotherapy." The first five chapters present the fundamental psychodynamics of neuroses in a rational "common sense" fashion with a minimum of theoretical, controversial detail. One may suspect some oversimplification, but this is probably not too serious a defect in a presentation for those heretofore relatively unfamiliar with such matters. The last chapter is more specifically concerned with therapy. The various possible approaches are discussed in a systematic setup that encourages the therapist to be clear in his own mind as to just what he is attempting to do, an essential item which is all too often lacking in much psychotherapeutic effort. The point of view is eclectic throughout. Although the significant contributions of Freudian psychoanalysis cannot be ignored, the approach is by no means exclusively Freudian.

The book would seem to be most useful to the non-psychiatrist physician who is nevertheless aware of the existence of psychogenic factors in his patients, and who wishes to deal with these by some more intelligent and purposeful

approach than merely ignoring or denying them. The author wisely stresses that cases of acute or severe frank neurosis should still be treated by the specifically trained person; but he shows the tremendous field of fruitful work which is available to the non-psychiatrist practitioner. The book should also be of interest to the clinical psychologist, minister, social worker, et al., as presenting one of the great current trends in psychiatry and increasing his understanding of the psychological mechanisms with which he is inevitably surrounded in those who come to him for help. For him to use the material *per se* in an attempt to perform "brief psychotherapy" on his own without other sources of training and skill would, however, probably be both disappointing and in some cases actually hazardous. The more trenchant a technique, the more skillfully and wisely it must be used.

VOLTA R. HALL, M.D.

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Therapy Through Interview: Stanley G. Law; McGraw-Hill, New York, 1948. 305 pp. $4.50.

These stories (not case histories) about Joe, Bill, Sally, Gloria, and the Hughes and Wilcox families are interesting reading for the doctor, pastor, or any other professional worker with people. The bibliography at the back of the book, to but a limited extent, reflects the kind of wisdom which it would appear makes this psychiatrist effective with troubled persons and families. Both Dr. Law himself, and years of clinical experience, are responsible for the understanding of people and the success in being useful to them one finds reflected in these interviews. For those who have read widely in depth psychology there is nothing particularly new here. It is refreshing, however, to read a book by a psychiatrist who lets us see how unconcerned he is about what his colleagues are going to say or think about him. This, and the general use of the conversational form, make the book very readable. The author's reason for writing the book, his desire "to aid physicians who find a need for psychotherapy in their practice," may seem on the wishful side. With that end in view, however, he has provided another useful book to place in the hands of beginners.

AUSTIN PHILIP GUILES

•

Mental Mischief and Emotional Conflicts: William S. Sadler; C. V. Mosby, St. Louis, 1947. 396 pp. $7.00.

Out of a treasury filled with the experiences of forty years of professional life, Dr. Sadler has produced a work that should rate a high place on the long list of written material covering modern psychologic thought and psychiatric practice. If for no other reason, this book commends itself to the interested layman by its clear and simple language. The purpose of the writer was to "enlighten the average person" on the emotional conflicts and mental mischief that to the lay mind are shrouded in dark mystery. That the writer has succeeded in his purpose is evidenced by the warm understanding and sympathy one senses in the discussion of such matters as the subconscious mind; fear complexes; the meaning of dreams; inferiority feelings; compulsions and obsessions; mood swings; sexual problems and other mental upheavals.

Under each heading or subject is given a detailed and concise definition or description of the conflict or mischief. Here Dr. Sadler's talent as an understanding teacher is apparent. A minimum of technical phraseology is employed; long, involved mechanical descriptions are shunned. Once the introduction is out of the way the writer goes on to the heart of the matter; how, why, and under what circumstances the conflict or mischief found fertile soil in which to take root, and from there he proceeds to the next logical point, "what can be done about it?" It is in this area that the interested clergyman finds a real value.

ALBERT F. GREENE

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The Psychology of Human Differences: Leona E. Tyler; Appleton-Century Company, New York, 1947. 420 pp. $3.75.

In writing a book for thoughtful students — in and out of college classrooms — Professor Tyler aims first to meet the need for complete up-to-date information on individual differences, and second to show how this applies to our judgments of and association with people. We are all biased by prejudices arising from lack of accurate information in our appraisal, for instance, of the differences between men and women, race and nationality, class and age, the feeble-minded and the genius. The tendency to feel superior or inferior to persons in other groups is based upon these unscientific rumors. To cope with them pastors and lovers of democracy are apt to insist that there are no essential differences. But that too is erroneous. The author bids us lay aside such prejudices of all-or-none differences, and examine the evidence of scientific research as conducted especially by recent psychologists, noting cultural as well as biological variables. To do this is to find that differences as between men and women, or ethnic groups, are relative not absolute; that accurate knowledge of exact differences gives new appreciation of their significance, and ways of making the most of the aptitudes of each person for the good of all. This information the book well presents.

PAUL E. JOHNSON

•

Which Way Out: C. P. Oberndorf; International Universities Press, Inc., New York, 1948. 236 pp. $3.25.

This is one of the many current brief books attempting to interpret psychiatry to the layman. In eleven short stories Dr. Oberndorf draws upon his experience as a psychiatrist to present a psychiatric approach to some of the everyday problems of human motivation and interpersonal relationships. A central character is carried throughout the series of stories to provide a thread of continuity, helping to show the gradual development of psychiatry as a science. The medium of fiction makes the material somewhat dramatic and more interesting than the customary case history method, but neither the subject matter nor its method of presentation is particularly noteworthy.

ROBERT C. LESLIE

You Too Can Help: William B. Terhune; Silver Hill Foundation, New Canaan, Conn., 1947. 36 pp.

This brief, helpful treatment on an introductory level of functional nervous disorders is written primarily to help relatives and friends of neurotics. It provides an understanding of the symptoms, causes, problems, and cure of the psychoneuroses. Of particular interest to the minister is the insistence placed on the need for guiding ideals and an adequate philosophy of life.

ROBERT C. LESLIE

•

The Art of Staying Sane: Joseph Barth; Beacon Press, Boston, 1948. 190 pp. $2.00.

The blurb within the jacket of this book characterizes it as "unconventional — even iconoclastic." It is written with considerable vigor and strong language. There is nothing academic nor theoretical about it; nothing about sanity in a clinical sense; nothing that remotely resembles "peace of mind." It is generated out of the arena of dust, sweat, and tears where prejudices and distortions are easily assumed to be the truth. It slashes and hammers at the idols which are currently worshipped in the dim light of our economic pettifogging. It has a prophetic power about it but little of the concern and compassion of some of the great prophets of the Old Testament.

SAMUEL H. MILLER

•

The Family: Its Function and Destiny: Ruth Nanda Anshen, ed.; Harper, New York, 1949. 443 pp. $6.00.

Under the brilliant editorial skill of Ruth Nanda Anshen, twenty-one distinguished authorities in science and philosophy present a first-class work on the family. As Volume V of the Science of Culture Series, this book is a synthesis of descriptive, interpretive and evaluative perspectives. Miss Anshen contributes the preface, Chapter I, "The Family in Transition," and Chapter XXII, "The Conservation of Family Values." "The family," she points out, "has withstood all the assaults made upon it, and has survived as a witness to its own indispensability in determining the character and structure of society and man." The authors endeavor "to refute the pragmatic, naturalistic, and empirical theory of the family as it has been propounded in part by Lubbock, Westermarck, Marx, Engels, Bebel, Spencer, and many others." On the constructive side is the positive appreciation of the value of *agape* in family life surpassing *eros*.

Each essay is a solid, scholarly contribution to the many-sided problems of the family. In the first part eight patterns of family life are viewed anthropologically the world over with essays by scholars like Linton, Jeffery, Frazier, Mandelbaum and Benedict. The second part deals with the structure of family life, social, emotional, valuational, religious, sexual, and the like, with essays by men like Parsons, Benedek, Merton, Llewellyn, Horkheimer, Swift, and others. While the whole work provides the minister and counselor with substan-

tial insights, the second part is outstanding, and returns continually to the question of the freedom of choice which enters into modern marriage and the resultant "crisis of the modern couple." Significant also are two essays by Erich Fromm, "The Oedipus Complex and the Oedipus Myth," and "Sex and Character." His journey beyond Freud is clearly described.

This book sees the problem of the family in the total social context and has the special advantage of dealing constantly with the interrelations of the macrocosm of culture and the microcosm of the family. Housing, education, prejudice, authoritarianism, forms of *anomie*, and the interrelations of family structure to economic structure are all constructively analyzed. The quest for objective norms and the amazing unity within the variety of studies make this book a great addition to the literature of social science and philosophy.

WALTER G. MUELDER

•

The American Woman in Modern Marriage: Sonya Ruth Das; Philosophical Library, New York, 1948. 173 pp. $3.75.

The author traces the development of the gradual expanding of the personality of the American woman, pointing up the effects of that growth on concepts of marriage, attitudes toward divorce, position of woman in the family, legal status of married women; and finally Dr. Das discusses the problems in modern marriage resulting from that personality development.

The factual material is valuable, well documented and presents an adequate historical background against which to understand the development of economic independence, political freedom, intellectual progress, etc., of the American woman.

Professional practitioners in family case work will not agree with many of the generalizations Dr. Das makes as she describes the ideal home setup as though it were the usual and the average in the United States, however much they wish it were. Their knowledge of the problems of families of every income and social level and their awareness of the over-all experience of the profession belie the reality of these generalizations.

This material would have greater value if consideration were given to current knowledge of the dynamics of human behavior, of understanding of emotional development and would undoubtedly have been considerably changed and modified had the author consulted with practitioners in the fields of psychiatry and social case work.

VIRGINIA BLICK

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Artificial Insemination: Donald T. Oakes and Anson B. Haughton; Department of Christian Social Relations, National Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York, 1948. 29 pp.

The service performed by the authors in this brief monograph to their brother clergy is considerable. For they have not only reviewed the medical,

legal and social aspects of their subject in language we can understand, but they have also performed original analysis on the nature of the ethical and religious issues involved. They are careful to point out that they have themselves been unable to reach a definite conclusion pro or con on artificial insemination, but have instead attempted to elucidate what they believe to be the issues.

SEWARD HILTNER

•

Dictionary of Social Welfare: edited by Erle F. Young; Social Science Publishers, New York, 1948. 218 pp. $5.00.

Although its definitions cover a wide variety of fields, (i.e. medicine, psychology, psychiatry, social work, etc.) this book has only limited value. It lacks a guide to pronunciation and often the definitions leave the reader confused. A general dictionary will prove more helpful for the pastor.

J. BROOKE MOSLEY

•

Studies of Children: edited by Gladys Meyer with an introduction by Dorothy Hutchinson; King's Crown Press, New York, 1948. 176 pp. $2.50.

This book contains a number of studies made by students of the New York School of Social Work and presents a variety of material which is made appealing to the reader through a warm and understanding feeling for children.

Each of the authors presents her material realistically and with a contagious enthusiasm. It is rather gratifying to find a book about children which has as its main emphasis what children are like rather than what children should be like. The predominant theme (as Dorothy Hutchinson points out in the introduction) is that "the problems of children are definitely linked with the problems of their parents."

Clergy will find the articles concerning adopted children of particular value due to the frequent question of parents as to "when should we tell our child he is adopted."

One senses throughout that this is present day living material, and here lies its real value. After a careful reading of the book, which is a pleasant task in itself, the reader achieves a greater sensitivity for the hidden feelings of childhood. This should be of great value to anyone working in the field of human relations.

PAULINE BEST

•

The Creative Nursery Center: Winifred Y. Allen and Doris Campbell; Family Service Association of America, New York, 1948. 168 pp. $2.75.

The Creative Nursery Center is a careful and practical presentation of the modern concept of group education for young children. It gives first a brief historical sketch, showing the early distinctions between day nursery, nursery

school and kindergarten. These distinctions are now being rubbed out, giving place to integrated care for all, based on individual and group needs.

A large part of the book is devoted to practical directions, given in some detail, for organizing and managing a nursery center. Allowance is made for the various conditions under which a center may be organized, but clear and definite principles which may apply to all types are presented.

This book will be unusually valuable to pastors and churches either about to undertake a nursery center or already working with a pre-school group. It is clearly and simply written, with authenticated data, and suitable material for both the layman and professional worker.

HELEN P. WILEY

•

The Hospital in Contemporary Life: edited by Nathaniel W. Faxon, M. D.; Harvard University Press, 1949. 288 pp. $5.00.

This symposium discusses realistically the relationship of the individual to the hospital and of the hospital to society. It traces the historical evolution of the hospital and considers medicine from a definitely social point of view. The contributors are distinguished clinicians, representing all phases of medicine, on the staff of the Massachusetts General Hospital.

ROLLIN J. FAIRBANKS

•

Phases in the Drinking History of Alcoholics: Memoirs of the Section of Studies on Alcohol, Yale University, No. 5: E. M. Jellinek, Sc. D.; Hillhouse Press, New Haven, 1946. 88 pp. $1.00.

Studies of Compulsive Drinkers: Part I, Case Histories: Herman Wortis, M.D., and Leonard R. Sillman, M.D.; Part II, Psychological Test Results: Florence Halpern, M.A., edited by Jane F. Cushman, M.A., and Carney Landis, Ph.D. Foreword by Nolan D. C. Lewis, M.D.; Hillhouse Press, New Haven, 1946. 90 pp. $1.00.

The illness of alcoholism is an ancient and modern medical mystery. One of its primary (but unspectacular) needs is to dispel this mystery by scientific research, by careful continuous controlled objective study of all of its aspects and the application of scientific investigation which has been so effective in dealing with other human problems. These monographs are the published results of efforts to meet this need for study. Dr. E. M. Jellinek in the "Phases in the Drinking History of Alcoholics" analyzes a survey conducted by "Grapevine," the official organ of Alcoholics Anonymous, to gather information about the drinking history of recovered individuals. The other brochure, "Studies of Compulsive Drinkers" is a partial report of a research project conducted at the Psychiatric Institute and Hospital in New York City, giving well-written, balanced, case material. The original intention of the study was to contrast the personality structure of the alcoholic patient with the normal non-alcoholic individual. In these cases, differences are quite intangible.

The lack of results from the efforts of professional people to assist the alcoholic is directly traceable to their underestimating the depth and complexity of the problem. Notable in making this mistake are the clergy. These two monographs, among others, will assist in correcting this error and will strengthen the modern understanding of chronic inebriety — a complex, complicated, ramified condition of a total person. Both publications emphasize that continued research is necessary for increased effectiveness in dealing with this age-old affliction which damages individuals and disrupts social relationships. The need for specific guidance in the pastoral care of alcoholics is unmet by these publications.

ERNEST A. SHEPHERD

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Behold the Spirit: Allan W. Watts; Pantheon, 1947, New York. 247 pp. $3.25.

This book constitutes an appeal for a kind of mysticism which is not otherworldly but practical everyday life lived in union with God. Since we arrive at this divine union through Christ, the nature of the union must also be incarnational. This means that we do not seek to become super-men but rather real men made perfect in Him. This emphasis belongs to our religion in its maturity and to the individual Christian in his maturity. Christians have sought union with God (the object of all religion) through emulation of the historic Jesus and through sacramental channels. The author pleads for a mysticism which, added to these, will fulfill the aspirations of both for all who are willing to make the adventure of faith.

He complains that "the process of the Incarnation has been made to stop with the historic Jesus, the process of transubstantiation with the bread and wine of the altar, the life of contemplation with the walls of the cloister, and the life of holiness and Christian action with formal morality." For the weaknesses in our churches and for the chaos in our world we are here called back to the realization and appreciation of the Gospel. The author defines the "good news" as "the free and universal gift of union with God, the consciousness of which is presented to us in the eternal Now."

WARREN E. TRAUB

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Sermons of Goodwill: edited by Guy Emery Shipler; Association Press, New York, 1948. 239 pp. $3.00.

The Churchman, "the oldest religious journal in the English-speaking world," planned and sponsored this volume. It consists of forty-eight "prize" sermons, chosen from hundreds submitted, and uniformly addressed to the contemporary statement of a Christian social gospel. They are, therefore, concerned with the problems of race, class, sectarianism, economics, politics, and war.

The preachers, now authors, are not our familiar pulpit orators with nationwide reputations. They are, rather, a reassuring cross-section of our "run-of-the-mill" Protestant ministry. They represent many denominations and yet share a common moral purpose. Of the forty-eight names which appear, the reviewer, for instance, happens to identify only eight. But he has a fresh confidence in American preaching because the other forty have done so good a job.

The whole project was boldly conceived and competently executed. It revitalizes, in modern terms, the whole social gospel concern which we have inherited from such prophets as Walter Rauschenbusch, Josiah Strong, Washington Gladden, and Bishop Williams.

WILLARD L. SPERRY

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Witness to the Light: Alec R. Vidler; Charles Scribner's Sons, New York, 1948. 238 pp. $3.00.

This book comprises the Hale Lectures of 1947 delivered at Seabury-Western Theological Seminary by the very able editor of the monthly review *Theology*. What Dr. Vidler does is to present, with masterly exposition and shrewd appraisal, the thought of Frederick Denison Maurice, the foremost Anglican theologian of the 19th century. Maurice, who has always been a storm-center of controversy, emerges in these pages as a thinker of mature stature and profound theological insight. For above all else, Maurice was a theologian. In all his varied activities, his one task was to show that God — the initiating, revealing, saving God — is the necessary basis and goal of all life. He sought not to build a system nor to defend and argue for Christianity, but rather simply to bear witness to God and His mighty acts, seeking ever to interpret to his contemporaries what God was saying and doing in the events of his times. Thus the great fields of Christology, Bible Study, Politics, the Nature of the Church, and Church Unity are opened up and treated with fresh vision and probing discernment. The book contains throughout an abundance of well-chosen quotations which give the reader the distinct flavor of Maurice himself. For the author is much at home with his subject, both in appreciation and criticism, with the result that Maurice's message for our day comes forth with clarity and power.

EDWARD G. HARRIS

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Actions and Passions: Max Lerner; Simon and Schuster, New York, 1949. 367 pp. $3.50.

The book is a collection of signed editorials, columns, and brief essays which appeared originally in the newspaper *PM*. Many are already "dated" while others have a more permanent interest. None of them has any direct bearing on pastoral care.

WILLARD L. SPERRY

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The Twelve Seasons: Joseph Wood Krutch; William Sloane Associates, New York, 1949. 188 pp. $3.00.

Many troubled souls have found rich therapy and renewed strength upon renewing their acquaintance with Mother Earth. This collection of pastoral (in the non-ecclesiastical sense) reflections is written with wit, warmth, and wisdom.

ROLLIN J. FAIRBANKS

OUR REVIEWERS

Samuel H. Miller is pastor of the Old Cambridge Baptist Church, Cambridge, Mass., . . . *Izette de Forest* is a lay psychoanalyst . . . *Ina May Greer* is a research associate in psychiatry at the Massachusetts General Hospital . . . *Volta R. Hall* is a psychiatric consultant for the Massachusetts Society for Mental Hygiene . . . *Austin Philip Guiles* is a member of the faculty of Andover Newton Theological School and also a pastoral counselor at Old South Church in Boston . . . *Albert F. Greene* is Protestant Chaplain at the Worcester State Hospital . . . *Paul E. Johnson* is on the faculty of Boston University School of Theology . . . *Robert C. Leslie* is Protestant Chaplain at both Boston Psychopathic and Boston State Hospitals . . . *Walter G. Muelder* is the Dean of Boston University School of Theology . . . *Virginia Blick* is on the staff of the Family Service of Cincinnati . . . *Seward Hiltner* directs the Department of Pastoral Services of the Federal Council of Churches . . . *J. Brooke Mosley* is Dean of St. John's Cathedral, Wilmington, Del., . . . *Pauline Best* is a graduate of Simmons School of Social Work . . . *Helen P. Wiley* is a consultant in the field of educational psychology . . . *Rollin J. Fairbanks* is editor of the *Journal* . . . *Ernest A. Shepherd* directs the New Hampshire Commission on Alcoholism . . . *Warren E. Traub* is rector of St. Paul's Church, New Haven, Conn., . . . *Willard L. Sperry* is the Dean of Harvard Divinity School . . . *Edward G. Harris* is rector of St. Mark's Church, Southborough, Mass.

NOTES AND COMMENTS

The Rev. Thomas A. Bridges has been appointed Resident Chaplain at St. Luke's Hospital, Kansas City, Missouri. Chaplain Bridges, one-time Protestant Chaplain at the Massachusetts General Hospital, has been associated with the Institute of Pastoral Care since its incorporation.

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Postgraduate Center for Psychotherapy, Inc., (218 East 70th St., New York 21) offers orientation courses for which clergy are eligible.

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The Montgomery County Mental Hygiene Association (720 Miami Savings Building, Dayton, Ohio) sponsors summer internships at the Dayton State Hospital. Theological students and ministers may apply.

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The editors of the *Journal* will appreciate any information as to the address of William R. Bliss.

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"Youth Inventory" is a new questionnaire published by Science Research Associates (228 So. Wabash, Chicago). It serves as a valuable diagnostic tool for those counseling young people.

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The Bulletin of the *Council on Christian Medical Work* (April, 1949) carries a report on a survey by the Rev. James C. M. Chen of religious work in Mission Hospitals. Mr. Chen is Director of Religious Work at Christian Hospital in Shaoshing.

The R. J. Reynolds Tobacco Company has announced the appointment of the Rev. Clifford H. Peace as a Personal Counselor to its employees. Mr. Peace acquired considerable counseling experience as an Army chaplain.

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The First Congregational Church of Los Angeles (Rev. James W. Fifield, pastor) is sponsoring three related projects. The first is a Marriage Relations Clinic in charge of Dr. Paul Popenoe, Director of the American Institute of Family Relations. The second project is The David Seabury School of Centralist Psychology which consists of miscellaneous popular lectures such as "How to Worry Successfully." The third venture is the Fritz Kunkel of We-Psychology. All inquiries should be addressed to 535 So. Hoover St., Los Angeles 5.

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The Rev. Spencer L. Stockwell is chaplain at Charity Hospital, New Orleans.

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The Syracuse University Press (Syracuse 10, N. Y.) publishes a catalog or bibliography of useful pamphlets, film strips, films, books, etc., under the title *Family Life Materials*. The price is 75 cents.

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You, Too, Can Be An Alcoholic is a blunt, informative booklet published by the Department of Social Service of the Diocese of Massachusetts. Copies can be secured from 1 Joy St., Boston 8. The price is five cents.

AVAILABLE MATERIAL

The following items will be sent without charge to all persons or organizations holding memberships in the Institute of Pastoral Care. Because of limited supply, only single copies will be sent.

"Ministering to the Sick" by Rollin J. Fairbanks. (*The Journal of Clinical Pastoral Work*). A detailed description of problems and methods involved in this important ministry.

"Pastor and Doctor Walk Hospital Ward" (reprinted from *Forth*) is a four-page pictorial presentation of the manifold roles of the teaching chaplain.

"Morals, Ethics and the Purposes of Sex" by Seward Hiltner. (*The Journal of Social Hygiene*). A helpful, objective Christian survey of a much-discussed subject.

Pastoral Counseling Bibliography by Joseph F. Fletcher. Issued by the General Theological Library of Boston. Annotated.

"Democracy Begins at Home" by Volta R. Hall, M.D. (*Mass. Mental Health*). A superior exposition of the application of mental health principles to family life.

Moral Law and Planned Parenthood. An excellent 3-page statement by four theologians refuting the claim that "Birth Control is against God's Law."

"Ministering to the Dying" by Rollin J. Fairbanks. (*The Journal of Pastoral Care*). A discussion of the needs of the dying with specific suggestions for a terminal ministry.

The Chapel. A booklet describing the purpose of the Chapel at the Massachusetts General Hospital, Boston.

"Home Training of Mentally Deficient Children" by Mrs. Grace D. Haynes. (*The Bulletin*, published by the Massachusets Society for Mental Hygiene). A sympathetic presentation of specific suggestions for those caring for mentally handicapped children.

A Communion Service for the Sick. A shortened order of the Holy Communion service as taken from the Book of Common Prayer.

"The Mental Health of Normal Adolescents" by George E. Gardner, M.D. A condensation of a lecture which appeared in *Mental Hygiene.*

"Moral Problems in the Practice of Medicine" by Willard L. Sperry. (*New England Journal of Medicine*). A provocative discussion of some of the ethical perplexities which arise in the practice of medicine.

"Emotional Factors in Motivation" by Paul E. Johnson. (*Religious Education*). A psychological examination of those emotional factors particularly related to religious experience.

"Loneliness" by Ina May Greer. (*The Journal of Pastoral Care*). A penetrating study of one of the most universal of emotions and one of the least understood.

A Prayer for a Married Couple. An attractively printed and remarkably relevant prayer by the late Bishop Slattery.